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The Anchor



Volume XXXIII

HOPE COLLEGE, Holland, Michigan, Feb. 7, 1921

Number 17

HOPE DROPS ONE TO KAZOO NORMALS

LONG SHOTS OF THE VISITORS COUNT UP TOO RAPIDLY

Home Quintet's "Come Back" Unable to Cut Down Lead of Teachers

In the most exciting game of the season on the home floor, Hope's basketball team met defeat at the hands of the Western State Normal aggregation Friday evening. The game was fast and scrappy from start to finish. The Hope quintet were the more skillful in getting the ball under the gasket and made most of their points from this position while the Normal team succeeded in maintaining the lead from start to finish with their long range artillery. De Jong did stellar work as guard, time and again preventing the enemy from penetrating his territory. Miller of Kazoo proved to be Hope's most dangerous opponent for he repeatedly dropped the big pill thru the meshes from the center of the floor.

Kazoo started the scoring from the foul line, following this up with a long field goal. Japinga then came in for two points and the fight was on, both teams scoring alternately. The half ended just after Dickie dropped the spheroid thru the ring from deep center, the score being 15-11 with Kazoo on the credit side.

Kazoo commenced the barrage again in the second half with three long shots in quick succession. Hope then rallied and crept up on the Normal's lead until the finish. Kazoo changed her tactics from one of point getting to one of killing time for she realized that the home team was hot on the scent of the bacon. The excitement was intense for Hope brot down the opponents lead of ten points to but three. When the gong sounded the finish the tally read 28-24, the "Celery City" prospective teachers being the victors.

The line-up follows—
Japinga.....L. F..... Miller
Wassenaar.....R. F..... Simo
Schuurmans.....C..... Borman
Van Putten.....L. G..... Farber
De Jong.....R. G..... Cameron
Summaries—Field Goals—Japinga 5, Wassenaar 2, Van Putten 3, Miller 4, Borman 3, Cameron 2, Bennett 1.

PROF. WICHERS GIVES FIRST LECTURE OF SERIES ON MODERN PROBLEMS

The average college student occasionally comes across the word Bolshevik or Menshevik, perhaps so often as to become disgusted with his daily paper. We all get a vague idea of new movements, but few of us take the pains to find out what they really are. We forget to connect the present events with the end of our "Hayes" or "Cross". The history department is offering a course, consisting of one lecture a week on present-day topics, for all those who are interested. Professor Wichers, who, perhaps, does more reading along historical lines than any other person in this part of the state, with a keen analytical mind, is presenting present-day movements to us, tracing their origin and showing us their relation to world history. That the student body is highly interested in such a course is shown by their attendance not only, but by their efforts to get as much of it in their notebooks as possible. It is indeed a course which one who seeks to become a cultured citizen cannot afford to miss.

Pay your Anchor subscription—\$1.50.

The time for all subscriptions are past due, so, in order to help the present staff keep the Anchor out of debt, the subscribers should remit as soon as possible. We have only a few more weeks to serve on the Anchor Staff, and those who pay late cause considerable confusion for the new business manager. Please remit \$1.50 as soon as possible. Boost the Anchor and help advertise your Alma Mater.

Business Manager.

SENIORS HOLD LONG POSTPONED PARTY

Ah-h-h! At last! We have persevered and the victory is ours! Not to be stumped by four successive breakings of the date set for our Senior party, Monday noon saw us gathered in the chapel for a minute meeting. Here it was unanimously decided to take the 5:15 car for thus it was. Dates which had been hanging fire since the first of November were cancelled and a new ruling of "No Dates" was passed with only one dissenting vote. This ruling was ostensibly made in order that our number might be blessed with the presence of the engaged men of the class whose fair ones are absent.

Well, the party was surely a success—one of the biggest and best in the history of the distinguished class of '21. Skating, three-deep, and tag for the outdoor sports kept the roses in the cheeks of the more athletic, while in the cottage we met the Fly Family, gossiped, and frequently called upon the name of Jenkins.

But the eats—Oh, Boy! The old song that a college girl can't fix good grub is all bunk, if the feed is a specimen of what can be done, and even the "the half is yet untold."

As usual on party nights, the 9:27 left at 9:26 1/4, but due to Miss Pope's expert supervision of the situation, we were all present at roll call, having added one more pleasant memory to our list.

Y. W. ENTERTAINS Y. M. CABINET

When the familiar 5:15 went parkward last Saturday it bore the hardly to be recognized Y. M. C. A. cabinet, bound for the source of attraction—the Y. W. cabinet awaiting them with a chicken supper. Harold looked lonesome—for awhile—and Windy became hilarious with his high spirits; and not even an encyclopedia could contain all that was spoken on that journey. Then the eats—spell it with capitals, please—E-A-T-S, and after that games and more hilarity, Windy and Garry starring in the simpleness and subtleness of their "bright ideas."

After a short devotional service, all managed to connect with the 9:27. A favored few helped wash dishes and dispose of the excess of refreshments before the last word was said.

But those Y. W. girls gave us one royal time.

Valparaiso University, Indiana, has reorganized, selected a representative board of trustees, elected a new president, and is out for a million-dollar endowment. This marks a new epoch in a remarkable school.

DR. J. E. KUIZENGA LEADS "Y" MEETING

SPEAKS ON "DOUBT YOUR DOUBTS" IN RELATION TO STUDENT THOT

Many Perplexing Problems Cleared Up in Open Discussion

We should like to write all that was said Tuesday night at Y. M., on the topic "Doubt Your Doubts," led by Dr. J. E. Kuizenga of the Seminary, but space does not permit.

He discussed "doubt," and "doubting your doubts," and further answered the questions which were previously handed him, as well as answering those asked in the meeting; and entering into a discussion of those which were not clearly understood.

Two kinds, and only two kinds of doubt exist. Under doubt we often class our perplexities and difficulties and call them such; these are really of neither class of doubt.

"There is more faith in Honest doubt than in half the creeds," says Emerson. The emphasis must be laid upon the word honest and so we have the first doubt, namely "Constructive doubt." It aims to know the truth. It acts on the Truth, and is always anxious to discover more of the truth. On the other hand it is not satisfied with merely seeking the truth but seeks knowledge and conviction. These are mental processes, and in the end the person becomes a thinker and ceases to be an echo.

In early childhood one's mind is a mold into which God expects the home, the church and the school to pour its refining and educating influences. But there is a period of adolescence to come, and it is then we encounter for the most part honest doubt.

Destructive doubt springs from a dislike of the practical bearings of truth. It refuses to act up to the truth that already knows. It seemingly finds delight in doubting, for the sake of doubting, and doubts in order to unsettle. It is a subtle kind of self-flattery.

This kind of doubt abhors faith, and fails to understand that faith is the bridge to certainty, that it is the "supremest hypothesis." This doubt is a bad thing, it keeps one sinking back morally and physically. Destructive doubt must become a sin. It smashes a man to pieces, leads to disease of mind and body.

In order to know what doubt is we must know what faith is. Dr. Kuizenga quoted Donald Hankey along with others. Hankey says "faith is betting your life that there is a God." This faith he was able to instill into lives as he worked among men during the war days, and from the depth of Dr. Kuizenga's convictions and faith we believe that he has added to our faith.

The questions answered were in as simple and as clear a way as could be, and much information was gained from the discussions.

Let us all take Dr. Kuizenga's advice to learn more of, and to practice more of our beliefs, proving by witnessing that we have such beliefs; and to organize ourselves around them; to doubt our doubts, and in regard to faith to do as Sam Jones advises "act as if you've it and you will be sure to get it."

James Burggraaf, '19, student at Western Theological Seminary, has received the promise of a call to Williamson, N. Y.

ANNOUNCEMENTS REGARDING MISSION AND BIBLE COURSE ESSAY-CONTESTS FOR 1921

The Mrs. Samuel Sloan Foreign Mission Prize of \$25.00

will be awarded to that student of the college who submits the best essay on the subject, "James Hudson Taylor and the China Inland Mission." Contestants must register in this contest with Prof. Hinkamp before March 25th, 1921, and must hand in three typewritten copies of their essays before June 1st.

Length of essay: minimum 2000 words; maximum 2500 words.

The Van Zwaluwenburg Domestic Mission Prize

The Van Zwaluwenburg Domestic Missions Prize of \$25.00 will be awarded to that student of the college who submits the best essay on the subject, "Walter C. Roe—Our Pioneer Missionary to the Indians."

Contestants must register with Prof. Hinkamp before March 25, 1921, and must hand in three typewritten copies of their essays before June 1st.

Length of essay: Minimum 2000 words. Maximum 2500 words.

The Daniel Staketeo Bible Prize of \$25.00 will be awarded to that member of the Class in Christian Evidences who submits the best essay on the subject, "Miracles: Stumbling Blocks or Stepping Stones?" the class record of the contestants during their Junior and Senior course in Biblical literature and Evidences being taken into consideration.

The writing of this essay is a regular part of the course in Evidences of Christianity and is required to all students taking this course.

Essays must be handed in by June 1st. Length—minimum 2000 words; maximum 2500 words.

The Coopersville Men's Adult Bible Class Prize

of \$25.00 will be awarded to that member of the Sophomore class in Biblical Literature who submits the best essay on the subject, "The Problems of the Apostolic Church and their Solution," the class record of the contestants during their Freshman and Sophomore courses in Biblical Literature being taken into consideration.

The writing of this essay is a regular part of the work in the Sophomore Biblical Literature course and is required of all students taking the course.

Essays must be handed in by June 1st. Length: 2000 words minimum; maximum, 2500 words.

The Faculty Committee on Contests and Prizes reserves the right to bar from entrance into any of these contests any or all essays submitted, if in the judgment of the committee they are unworthy of consideration for the prize.

Announced by Dr. J. B. Nykerk, Chairman Committee, Contests and Prizes.

Per Prof. Paul E. Hinkamp, Department of Philosophy and Biblical Literature, and member of committee on Contests and Prizes. February 1st, 1921.

Miss Swantina De Young, Sec'y of Student Council:—

May I express thru you my sincere gratitude to the Student Body for their thoughtfulness and sympathy in my sorrow? I assure you that it has been a great source of comfort to me.

Very sincerely yours,
Anne Visscher.

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A. A. MASS MEETING AMENDS CONSTITUTION

ATHLETICS NOW ON FIRM BASIS—DUTIES OF OFFICERS DEFINED

Awarding of Letters and Sweaters Causes Much Discussion

Wednesday evening the members of the Athletic Association gathered in Chapel and discussed the new constitution drawn up by a committee of the Athletic Board. The old constitution was hopelessly inadequate and failing the needs of Hope's rapidly expanding athletic activities. It contained no articles in regard to the granting of monograms and sweaters; it provided no machinery whereby these could be honorably granted as coming from the athletic association; it did not recognize "prep" athletics nor did it recognize any sports for girls; and, it did not clearly define the duties and powers of the various officers.

Altho the constitution was not ratified as presented by the committee, the changes that were made were not at all radical. There was some trifling objection to not having the captains of the various teams on the list of officers of the association or Athletic Board, but objections were not sustained. The duties of the managers of the various teams were more clearly outlined, especially in regard to making reports to the treasurer after each game. The greatest objection was to the method of granting monograms and sweaters as proposed by the committee.

As a substitute it was requested and accepted that the granting of monograms and sweaters should be left entirely in the hands of a board composed of the coach, the captain and manager of the team concerned, the president of the association and another student member chosen at large from the membership of the association. But there was a great deal of objection to this because the Association had absolutely no control over the board. After some agitation an amendment was added to the section stating that a minimum of fifty per cent of the games should be played before an athlete was eligible for a sweater or monogram. This of course does not mean that every one that plays fifty per cent of the games in his sport shall necessarily be granted a sweater, but some fear that that is just what it will amount to. The board will become nothing more nor less, except in extreme cases, than a presidential electoral college merely filling another page in The Milestone photographic section.

The committee also suggested that a uniform letter be granted for all forms of athletics, but this was vigorously objected to and declined. There will be no change from the present except that a uniform letter will be granted for all track events.

Another change is the requirement that managers shall have had an average of eighty per cent during the year in which they are nominated.

All in all, the Athletic Association finds itself upon a better footing, and nothing arbitrary and unauthoritative can be done anymore. The Association has now become a business proposition with definite rules.

Rev. Henry Colenbrander, '13, of Rock Valley, Iowa, has received a call from the Roseland Ref. church, Chicago, Ill.

The Anchor

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VERBOTEN—EUGENICS

Humans are idolators. And all the great ones are either image makers or image breakers.

Since the measure of greatness is their degree of success, we shall never be great because our logic will hardly be keen enough to peel off the callouses of conservatism. But if neither success nor greatness is in store, we shall be iconoclasts anyway—(we like the sound of the word since Miss Iconoclast appropriated it) and to do that we must have some excuse; we must have some images. While we are choosing out of the grand array—mummies of custom and tradition, dolls of fashion and fad, cupids of love and witches of hate, pull-the-string, jerk-a-leg affairs to Apollos and Venuses, statues of liberty, law and anything you please—the long endless gallery of images—since an iconoclast ought to make at least a show of service to humanity, let us plant some of our mental dynamite under one of the juggernauts to see whether we can start one little crack in its self-complacency.

Uplifted on the pillars of polite society conservatism, but smeared with the mire of unspeakable offense is that image of Baal which demands its sacrifice by fire of passion, whose name is "Eugenics Verboten."

To the mind in which the mystery of life is unfolding its marvels, it is incomprehensible why the door of knowledge is closed to it here. It does not understand (nor do we) why literature of all the corners of the earth, science, music, art and religion should contribute to the perfecting of culture, and perchance service, and leave the eternal verities of the whence, the whither, the wherefore and the how of this wonderful think, life, as if it were a closet hiding a skeleton. Why? O, why?

It is almost impossible to get the proper knowledge. The home rarely furnishes it, much of the literature is misleading or too technical, the school of experience is hardly to be recommended. At just that period when the growing generation ought to have the understanding—the scientific understanding—of those principles which so inexorably govern their relations to society and to posterity the chances are excellently in favor of their being in the dark. How will a rational attitude toward the evils and problems of the world ever be obtained unless the individual know?

It is neither necessary nor a propos at present to discuss this question with reference to the average man or woman. But is exceedingly pertinent to consider it with reference to the college man or woman. All the great reforms of tomorrow must come from those who know; and if they know not, how shall the reforms come? The heresay knowledge is dangerous and insufficient; the need is for a comprehensive scientific grasp on those facts which dictate the best development of the individual and the race. Our prisons and insane asylums are a terrible satire on our ignorance and false conservatism on this point. The need if we are not immensely deceived is for the colleges and universities to consider this problem back to the old standards of craft-

most carefully and so evolve a system whereby every student shall have an unmistakable knowledge of practical eugenics. And of all, the Christian colleges ought to take the lead. Far from a mere spirit of criticism, may we not express the earnest wish, that Hope shall soon see fit to render this imperative service?

THE MILLIONAIRE AND EQUALITY

"All men are created equal," concluded the Sage of Monticello, and thenceforward every American schoolboy was taught to take it for granted. It became a part of his daily scholastic diet. He received it as the fundamental principle of democracy, and shaped his ideals accordingly. He learned to boast that he lived in a land of equal liberty, equal rights, and equal opportunity. He lived in in the land of the free.

Now come other days. In one of our leading monthly publications last year there was published anonymously by a certain millionaire an article intended to counteract the widespread results of the Sage's observation. It did not accomplish its purpose—for that were a task large for even a millionaire to perform—but it did give the public in general something to think about. He spoke of the eternal clash between Capital and Labor, and sought to show how it might be modified. Coming, as it did, from a monied man, one would expect it to be biased in favor of Capital. Perhaps it was; but nevertheless there was also a spirit of fairplay, and sensibility about it all that held one's interest.

One of the basic causes of the recent economic difficulties, he stated in effect, is to be found in our educational platform. One of the major planks in that platform as far as the economic situation is concerned has been that of Equal Opportunity for all. We have unceasingly preached to our youth that there are no imitations to his aspirations in life, except his own inertia. We have hitched his wagon to the star of Mammon, and told him to steer boldly toward the highest point in the financial universe. This is a land of equal opportunity—you can be a millionaire if you choose to be,—be contented with nothing less. The inevitable conclusion has been that we have become a nation of money-grabbers, each person striving for just a little bit more of the filthy lucre than his neighbor has by doing just a little less work. In some respects this policy has been a whooping success, but in others it has failed miserably; from uneducated plowboys and coaldiggers we have occasionally made multimillionaires, but what about the fellow-plowboys and fellow coaldiggers whose shekels went to produce these millionaires? From them there has arisen in increasingly louder tones the age-old cry of discontent. Into the Sage's theory of political equality has been read a program of social and economic equality.

Now for a remedy.

The millionaire author advises a change in our educational platform; instead of emphasizing Equal Opportunity for All, let us rather emphasize the fact that the great majority of us must be ranked among the great mass of ordinary workmen. We cannot all be millionaires or Presidents—then why instill into our Young Hopefuls a belief that they can if they will be contented with nothing less? Those who fail—and that is most of us—must then be inevitably discontented with our lot. Let us rather emphasize the folly of aiming too highly, let us rather teach the lesson of contentment in our own little niche,—the inevitable leaders will aim high enough anyway without our telling them to aim still higher.

But that is only a part of the remedy. We must also acquire a new conception of work. We must hark back to the old standards of craft-

manship and re-emphasize the true dignity of manual labor; we must call to mind again the true dignity of place—our heaven-appointed place—rather than the false dignity of position; we must learn to find satisfaction in doing contentedly and well the work that is ours. Mediocrity consists in advancing ourselves at the expense of our fellow-men; success consists in advancing our fellow-men at the expense of ourselves. Having learned this, Capital and Labor will have found that the ultimate good of both lies not in the domination of the one over the other but in a fairminded co-operation of the one with the other.

Equality is best realized not as an outward state of society but as an inward state of mind.

REV. FLEMING LEADS CHAPEL

Thursday morning the chapel exercises were conducted by Rev. G. V. Fleming from the Methodist church of this city. The student body is seldom favored with the remarks of ministers from other denominations, so it was a pleasure indeed, to have him with us. In addition to the wholesome content of his message, two things in particular marked his address. He stressed the need of faith, and the necessity of Christ's influence in every-day life. "No life," he said, "is complete without Jesus," and with this leading thought he went on to show the necessity of Christ's companionship. His remarks

were few, but well aimed, for they hit the center of true Christian life. His own earnestness was the proof of his message. His address was an inspiring one, and his fine attitude toward the student body made it clear that Hope has a warm friend in our kindred denominations.

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Boys and Girls

Have your annual photo's taken now at the

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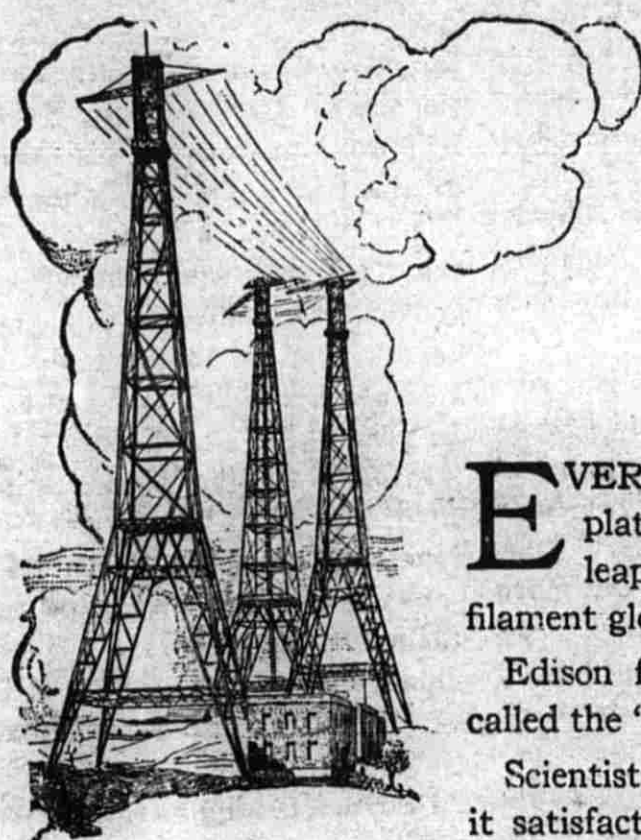
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GREAT UNLOADING SALE

Sale Continues until Saturday
Night, February 12



How is a Wireless Message Received?

EVERY incandescent lamp has a filament. Mount a metal plate on a wire in the lamp near the filament. A current leaps the space between the filament and the plate when the filament glows.

Edison first observed this phenomenon in 1883. Hence it was called the "Edison effect."

Scientists long studied the "effect" but they could not explain it satisfactorily. Now, after years of experimenting with Crookes tubes, X-ray tubes and radium, it is known that the current that leaps across is a stream of "electrons"—exceedingly minute particles negatively charged with electricity.

These electrons play an important part in wireless communication. When a wire grid is interposed between the filament and the plate and charged positively, the plate is aided in drawing electrons across; but when the grid is charged negatively it drives back the electrons. A very small charge applied to the grid, as small as that received from a feeble wireless wave, is enough to vary the electron stream.

So the grid in the tube enables a faint wireless impulse to control the very much greater amount of energy in the flow of electrons, and so radio signals too weak to be perceived by other means become perceptible by the effects that they produce. Just as the movement of a throttle controls a great locomotive in motion, so a wireless wave, by means of the grid, affects the powerful electron stream.

All this followed from studying the mysterious "Edison effect"—a purely scientific discovery.

No one can foresee what results will follow from research in pure science. Sooner or later the world must benefit practically from the discovery of new facts.

For this reason the Research Laboratories of the General Electric Company are concerned as much with investigations in pure science as they are with the improvement of industrial processes and products. They, too, have studied the "Edison effect" scientifically. The result has been a new form of electron tube, known as the "pliotron", a type of X-ray tube free from the vagaries of the old tube; and the "keneron", which is called by electrical engineers a "rectifier" because it has the property of changing an alternating into a direct current.

All these improvements followed because the Research Laboratories try to discover the "how" of things. Pure science always justifies itself.

General Electric
General Office Company Schenectady, N.Y.

Peter Prins Writes from Turkey

As you know, Armenia is situated right between Russia and Mesopotamia. Turkey lies just west of it. In the treaty which the Turks were made to sign they had to give Armenia her independence, had to give up most of their territory in Europe and Smyrna. This treaty was signed but not without the opposition of the younger Turks. This is not about the organization of the Turkish Nationalists or the Kemalists as they are called. They are opposed to this treaty and since they could not remain in Constantinople and oppose it they fled to Asia Minor under the leadership of Mustafa Kemal and a few other influential Turks who set up another government of their own in the interior. It is this troupe of Turks who are giving the allies all this trouble. The real Turkish government is entirely subdued and everything is going peacefully where they are in power. Of course you can imagine that they do not oppose these Nationalists very much. They would really welcome them if they succeeded in retaking the territory which they lost in the late war. You can imagine that Kemal was not particular what kind of men joined him and of course has succeeded in getting all the worst element in the interior. Some weeks, or rather months ago they recaptured practically all of Armenia and it was at that time you heard of the new massacres taking place. I have no doubt at all that they would have been very successful if the Bolsheviks had not overwhelmed Gen. Wrangle at this time and headed for Armenia as you know they did. Of course, it would have been suicide for the Armenians to oppose them and they did the only thing they could have done for themselves under the circumstances, and that was to kindly submit to the Bolsheviks. There was another reason for this submission which I think was the main cause of it. The Armenian people do not care for the financial or moral aid from the other powers including the U. S. A. What they wanted and what they really need is military aid, some power that would guarantee them their lives and their lands. Then they could take care of themselves. That is why they were so bitterly disappointed when the U. S. did not accept the mandate. You see they have been living always in fear that on the next day they might be killed; they have no property which they call their own; the Turkish government has confiscated it all; so they were merely living from day to day, trusting that good luck would be theirs and that somewhere food might be found that would keep them alive. Now, when a mighty power, as the Bolsheviks, came which could guarantee them above all their lives, and the return of their property, they were only too glad to accept it as their form of government. Now you can not blame them very much, can you? I am sure I do not. It has really meant the building up of Armenia during the last few weeks. We do know that the Bolsheviks are in control of practically all of Armenia. We also know that now the Armenians are enjoying more freedom and better times than they have for years. It think it is a very good example of a complete failure of the so-called League of Nations to deal with a very pitiable and important situation. The Turkish Nationalists have also given in to the Bolsheviks. This rids Armenia of that menace. But it does not solve the problem of the near east by a long ways, it merely make it more complicated than ever. We can hardly expect the Allies to stand by calmly and see Russia gobble up this territory for surely, altho they claim that they are not trying to do this, and have merely set up for Armenia a sort of an Independent state, that is what they are doing. They are looking for a seaport,

where, they are not particular but most of the big men around here think they have their eyes on this city. I do not doubt it much. They may also intend to make a stab at getting their hands on Mesopotamia and thus get a seaport which will lead them into the Atlantic and the Pacific both. This, of course will drag in England. You have read of the trade agreement which England was trying to make with Russia and you know that has fallen flat. That in itself looks bad because it shows that Russia is unwilling to make any promises to England in regard to remaining in her own country and being satisfied with what she had.

Some people think that there is a chance of the Bolsheviks and the Kemalists uniting and trying to regain Constantinople but I hardly think this is possible. Russia has ordered the Kemalists to get out of Armenia but I don't know if this order has been entirely obeyed. They had quite a fight, but now all is calm, like the calm before the storm, you might say, because there are going to be some lively times around this old place before this thing is settled, you may be sure of that. This summer, I imagine will see something of importance happening.

Y. W. C. A.

"Is my religion vital to me?" was the question every "Y" girl asked herself last Thursday. Frieda Heitland and Kathryn Schmidt led the discussion—first of the problems of those who have not professed Christ and then of those peculiar to most of us "professing" Christians.

Non-Christians are either honest doubters or "difters." There are not many of the first class. Doubters who have given honest and sincere and open-hearted study in the search for truth thru Christ, are few. Those who are in the drifting class—who assume the "I don't care" attitude are many. This attitude is itself very often insincere. This class often accuse professing Christians of insincerity and hypocrisy, when they themselves in hiding their true feelings under the "I don't care," mask, are guilty of insincerity. They are afraid of ridicule which they imagine they would incur by frankly admitting their need of some higher help in life.

There are also two classes of professing Christians, the confessed follower of Christ who has doubts, and the indifferent one. The girl who was sincere in her belief, but has taken her religion almost as a matter of course, begins to think, and very naturally doubts at first. She studies science—learns the natural laws of the universe, and is shaken in the faith she had as a child. Her religious experience has been very limited—she neglects to pray, and she neglects all literature that would be likely to help her solve her problems.

The indifferent class are those who let minor matters take their best attention and fail to put the "First Things First." The reason for the existence of both these classes is fourfold. Two little individual thinking—honest and hard, too little reading of inspirational literature, too little work—effort to make personal religion a power.

Virginia Van Verst added much to the meeting as she sang that beautiful solo "Face to Face." The solo with accompaniment by Ruth Garpodel, as also the fine selections of hymns by the leaders all helped to make the meeting impressive and memorable to the girls. The leader closed with a poem-prayer, two verses of which I quote: "Keep the path that's straight and narrow

Lighted, so that I may see,
When I grope in blindness Father,
Steady me.

Other pathways are much smoother,
I am weak, as thou dost know
And they sorely tempt me, Father,
As I go."

CAMPUS NEWS

The Dramatic Club members have begun practice on "The Fortune Hunter," which is to be given some time this month.

Fannie Steketee, who has been doing Preparatory work the past semester, has gone to Lansing to take up nurse's training.

Rev. Guy B. Flemming, pastor of the M. E. church of Holland led the Chapel exercises, Thursday morning.

Willis Renskers of Cedar Grove, Wisconsin, is a visitor on the campus.

Jennie Van Dam has discovered that there is an element of adventure in skating on Black Lake. In stepping off the dock to the ice, she suddenly found herself to her shoulders in the water. However, she had presence of mind to seize hold of the dock and advise Sadie Kuyper to call for help, which advice Sadie heroically followed. Maurice Vischer, hero that he is, heard the cry of distress and rescued the fair lady.

Last Friday evening the "Mystic Seven" met at the home of Edyth Tyner to partake of a Post-Exam. six o'clock dinner. The ravenous appetites of the Seven and the hearty refreshments made it an occasion of solemn rejoicing for all.

The Volunteer Band had a delightful informal meeting with Dr. and Mrs. Warnshuis of Shanghai, China, at the home of Grace Mersen last Tuesday evening.

To A Flower

Emit thy fragrance, gentle flower,
Send forth in air that wondrous power,

That draws all hearts to thee.
The beauty of thy countenance fair
Together with thy fragrance rare,
Has brought new love to me.

Blest be the breeze that gently blows

Thy fragrance, like a brook it flows,
Only to bring sweet joy.
No fear nor hate within thee lies,
Only to please thy fragrance tries,
And thus thy art employ.

With poor and rich in equal measure,

Thou sharest alike thy simple treasure,

A friend to man and all.

Hadst thou a thousand lives to live,
A thousand lives thou'd have to give,
To virtue's humble call.

Love is thy law of life supreme,
Nor is that law an empty dream
Built to last an hour.

Changeless it lives till thy final breath

Breathes its last, when silent death
Stronger makes its power.

Would that my life were more like thine!

Living to give, and more divine
With instinct only love.

No riches could my soul possess,
Greater in worth than thine eyes express,

Akin to the heart above.

There are 1,176 higher institutions of learning in the United States. This list includes all the Universities, colleges, professional schools, colleges of agricultural, mechanical, technological and mining science, normal schools, theological seminaries, and junior colleges.

The Honor System continues to be the subject of discussion in American colleges. It has recently been adopted in the Military Department of Colorado Agricultural College by the students of Ohio State University, Gustavus-Adolphus College, Minnesota, and Valparaiso University, Indiana. Other student bodies having the same under consideration are Bethany College, West Virginia, Coe College, Iowa, University of Michigan and Oklahoma Agricultural and Mechanical College.

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Our Motto

Nutty Stuff

Nutty Stuff Editor:

Dear Sir:—

I read with much interest your article of last week on examinations. To all appearances you are in favor of them, but after reading your article over several times, I came to the conclusion that it was nothing but a job lot of odds and ends, misfits and bad epigrams, that possessed neither point nor merit. In fact I believe that you wrote it with the intention of being sarcastic, and in spite of the fact that you exclaim to the universe with both feet your approval of examinations, you do not believe in them at all. Well, listen, Bull-Dog, my tale is short. I have only this to say. The trouble with you students is, you do not study enough. Just let me prove it to you.

In the school year there are

.....274 days

You spend 12 hours a day eating and sleeping; consequently you only have one-half of the time for studying or

.....137 days

In the school year there are

Sundays 40 days

Which leaves..... 97 days

Holidays, including Christmas, Thanksgiving and Easter vacation 35 days

..... 62 days

You spend two hours a day at Van Tongeren's reading the sporting news; 5 days a week for 40 weeks..... 16 days

Two hours a day in the library chewing the rag; 5 days a week for 40 weeks 16 days

When you figure the hours you spend making a date the hours primping up for the date, and the hours spent with the date, you can subtract 15 days

You are allowed 3 cuts a semester and of course you take them all, so for two terms 6 days

The first three days of each term you spend writing out checks to pay your tuition and Laboratory fees, for two terms..... 6 days

And of course when you figure in the time you spend darning your socks, reading the bulleting boards, run-to fires, lingering between classes, missing the 9:27 at the park, thinking of an of an excuse afterwards, etc., why those last three days are also shot..... 3 days

However once in every student's college career. Leap year comes around, which give him an extra day and he probably does some studying on that day; and if the faculty decides that he ought to go to college six or seven years instead of four, why he sometimes has another day, due to Leap Year, on which to study. There are the figures and figures don't lie.

Very truly your,

Prof. Blank.

Dear Prof. Blank—

We agree with you. Figures don't lie, but some times liars figure, and no blankety-blank-blank professor is going to get a weigh with a figure like that. Of course we realize it is easy to be critical and hard to correct, and we don't know whether you are laughing at us or against us, but anyway, there are always two sides to an argument;—the wrong side and our side, so we will

not argue about it. We'll have it our way. The only reason that we wrote that article at all last week was, in the first place, because we had to fill this column some way and in the second place, because we had the nerve, Old Tooth, we had the nerve.

So long, Old Hub, we have spoke.

Student Forum

One-two-three—did you step out with him three times? Then there's no stepping with others. Didn't you ever learn the rule of three? Not till you came to Hope College? Real-be! Do you mean to say that if a be! Do you mean to say that if a man merely takes the trouble to get acquainted with you and you spend several mutually enjoyable evenings together that you are not his property as much as his hat and cane? What? Do you dare to maintain that another man has the right to be friendly to you too? What audacity for a new-comer! You actually maintain that you would feel perfectly free to accept an invitation from elsewhere, and that he with whom you have gone out for the half-dozen time would have no cause to think that you were thereby intimating to him that you would prefer not to have his company again? That's a long sentence and a long cry from the Campus honor. Ah, but even tho you may be thus loose in our ethical code, you are safe-guarded from violating it. No man on this Campus would so far betray his friend as to take his "girl" to any function where the friend had the least intention of going. You say you're not his "girl" just because he has taken you to several functions in succession? Then you are mistaken! Perhaps that is so in the heathen haunts from whence you hail, but Hope life is on a higher scale. The policy of non-Intervention is Hope's Social Code. you say that you prefer a little variety in company as well as in other things? What heresy! Merely your ignorance, my dear! You can't have more than one acquaintance of the other sex at one time, or you are "keeping them on the string!" You say it is nothing of the sort—that where you came from, your friends don't consider you ineligible for an invitation because they believe someone else might ask you? What a low standard thy must have! You think that it is only fair to you, who may not give-the bids, to allow you a little variety once in a while? I see you have a lot to learn about loyalty to one's friends. You say it is a false loyalty—that one friend among your sister-coeds does not exclude the possibility of all others, and you see no reason why you should not have the same privilege in regard to the men? To tell you the truth, I entirely agree with you, but it is best not to say so out loud, for feelings will be hurt and friends offended. Without cause? Yes, certainly, but still offended. You say it is no slur on one friend to appreciate others, and that college ought to give what it might—the broadening influence of wide friendship? Of course, but still one cannot be too careful in maintaining the motto and customs of Rome when one is at Rome,—"Hands off till I ask her no more!"

Miss Iconoclast.

ALUMNI NEWS

Rev. and Mrs. A. Livingston Warnshuis will return to China early in February. Mr. Warnshuis was called here a year ago to take charge of special work connected with the Reformed church.

Miss Clara E. Intema, Hope '16, of Kenosha, Wis., was a Holland visitor last week.

Arthur H. Voerman, '18, student at New Brunswick Seminary, has received the promise of a call to Lodi, N. J.

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Student Drys Plan to Form World
League

The formation of a world student anti-alcohol organization is the probable result of the recent international student anti-alcohol conference held at Karlstad, Sweden. Delegates were present from abstinent, temperance or prohibition student organizations of Sweden, Norway, Denmark, Finland, Germany, Switzerland, Esthonia, and the United States. The American representatives was Harry S. Warner, Educational Secretary of the Intercollegiate Prohibition Association.

No greater compliment could be paid any girl—she made other girls wish to be good.